

The Alliance Weekly



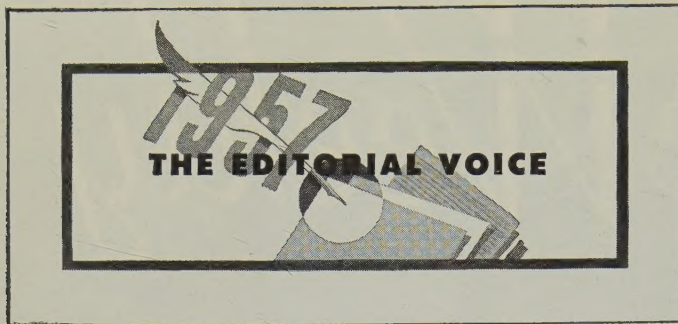
AUGUST 28, 1957



A SCENE IN PANAMA

In this issue

"WILL THE USHERS COME FORWARD?" By W. D. Crunkilton
THE TRUMPET OF JUBILEE By Raymond H. Belton



WORK AND WORSHIP

At the risk of being more than a little repetitious I want to jot down a few more thoughts about work and worship in the church.

To understand the relative importance of the two it is necessary to know the answer to the familiar question, "What is the chief end of man?" The answer given in the catechism, "To glorify God and to enjoy Him forever," can scarcely be improved upon, though of course it is an outline only and needs to be enlarged somewhat if it is to be a full and satisfying answer.

The primary purpose of God in creation was to prepare moral beings spiritually and intellectually capable of worshipping Him. This has been so widely accepted by theologians and Bible expositors through the centuries that I shall make no attempt to prove it here. It is fully taught in the Scriptures and demonstrated abundantly in the lives of the saints. We may safely receive it as axiomatic and go on from there.

Once God existed in ineffable perfection of beauty with only the Persons of the Triune God to know and love each other.

*"When heaven and earth were yet unmade,
When time was yet unknown,
Thou in Thy bliss and majesty
Didst live and love alone."*

Then God brought into being all things "that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

*"How wonderful creation is.
The work that Thou didst bless,
And, oh! what then must Thou be like,
Eternal Loveliness!"*

God is the essence of all beauty, the fountain of all spiritual sweetness that can be known or desired by moral beings. He can and does love Himself with an unutterably holy love which we fallen creatures can gaze upon only with veiled faces and about which we dare speak only with hushed reverence and with humble admission of all but total ignorance.

By that moral disaster known in theology as the fall of man an entire order of beings was wrenched violently loose from its proper place in the creational scheme and quite literally turned upside down. Human

beings who had been specifically created to admire and adore the Deity turned away from Him and began to pour out their love first upon themselves and then upon whatever cheap and tawdry objects their lusts and passions found. The first chapter of Romans describes the journey of the human heart downward from the knowledge of God to the basest idolatry and fleshly sins. History is little more than the story of man's sin, and the daily newspaper a running commentary on it.

The work of Christ in redemption, for all its mystery, has a simple and understandable end: it is to restore men to the position from which they fell and bring them around again to be admirers and lovers of the Triune God. God saves men to make them worshipers.

This great central fact has been largely forgotten today, not by the liberals and the cults only, but by evangelical Christians as well. By direct teaching, by story, by example, by psychological pressure we force our new converts to "go to work for the Lord." Ignoring the fact that God has redeemed them to make worshipers out of them, we thrust them out into "service," quite as if the Lord were recruiting laborers for a project instead of seeking to restore moral beings to a condition where they can glorify God and enjoy Him forever.

This is not to say that there is not work to be done; most certainly there is, and God in His condescending love works in and through His redeemed children. Our Lord commands us to pray the Lord of the harvest that He will send forth laborers into His harvest field. What we are overlooking is that no one can be a worker who is not first a worshiper. Labor that does not spring out of worship is futile and can only be wood, hay and stubble in the day that shall try every man's works.

It may be set down as an axiom that if we do not worship we cannot work acceptably. The Holy Spirit can work through a worshiping heart and through no other kind. We may go through the motions and delude ourselves by our religious activity, but we are setting ourselves up for a shocking disillusionment some day.

Without doubt the emphasis in Christian teaching today should be on worship. There is little danger that we shall become merely worshipers and neglect the practical implications of the gospel. No one can long worship God in spirit and in truth before the obligation to holy service becomes too strong to resist. Fellowship with God leads straight to obedience and good works. That is the divine order and it can never be reversed.

QUOTES FROM THE FATHERS

It is in seeing God that we see the nothingness of the world, which will vanish in a little while like smoke. All the grandeurs and their paraphernalia will flee away like a dream. In the day when He will judge men He will obliterate with one look all that shines in the present night, as the sun, in rising, puts out the stars. We shall see only GOD everywhere, so great will He be.
—FÉNELON.

"Will the USHERS

Please Come Forward?"



HAROLD M. LAMBERT

By REV. WILLARD D. CRUNKILTON

A STRANGER who had arrived early for the church service turned to a young man nearby and asked, "What is the most important job here?" To which the gentleman replied, "Ushering, sir; I'm an usher." This is the spirit that makes the difference between the best ushers and the more common variety.

What do pastors think of ushers? "If I had to lose the ushers or the choir, I'd rather lose the choir," declared a pastor in Oklahoma. If this appears to be an overstatement, at least it highlights a much-neglected department of the church.

This must be said of the ushers in any church: "They also serve," and their ministry does have a scriptural foundation. "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness," said the psalmist. And surely some impromptu ushering was called for at the feeding of the five thousand.

It is at least as difficult to find a fully qualified usher as to locate

an equally capable elder. There is little use for the pastor to plan the service carefully, for the organist to practice for hours and the choir to sing with inspiration; if the ushering is slovenly the service is already spoiled for some. The usher is the first person a stranger meets as he enters and, indeed, may be the only individual he will personally contact in the service. Many a congregation has been judged by one lone usher.

No doubt good ushers are made, not born, but if the pastor is planning to train some men he should be careful of his raw material. What kind of man does the head usher and the pastor look for here?

They are not looking for the starchy brother or the saccharine kind, nor the enthusiastic one who wallops the newcomer and knocks him breathless. Neither the rough-and-ready type nor the highly perfumed brother with the home-set wave in his hair is quite the type (and no onions, please). The four "S's" will guide one very nicely:

shaved, showered, shampooed and shined.

What shall we say of the head usher? He is just that, and his counsel should be sought if confusion develops. He need not usher himself but should observe the entire situation carefully and regularly.

What are an usher's duties? While each church will have its own approach to this (and we might even say "is traveling in its own rut"), perhaps a thoughtful survey will stimulate a study of the local situation.

Obviously the first duty of the usher is to escort worshipers to their seats. But sometimes I have wondered if anybody has informed them of this. Too many persons have come in and gone on to their seats without being noted by the usher. However, the purpose of this article is to point out further responsibilities that make ushering a ministry and not just a job.

Dare we say that the main reason for the usher is to take responsibility from the pastor for all but the actual conduct of the service? Any minister can testify that when capable ushers

are on the job he feels a deep sense of relief.

The duties are manifold but essential. One may quickly answer the jangling phone, see that doors close quietly, bring the young people in from the front steps before the service starts. He may even be called upon to quiet the young folk occasionally (and one is tempted at times to quiet those no longer young).

Should we not ask the ushers to record the attendance at every service? This would add a certain authenticity to the reports pastors sometimes give as to how many "we had last Sunday."

The problem of proper ventilation and heat should be the concern of either the head usher or the sexton (and both should know which one). Poor air has put more saints to sleep on Sunday morning than poor preaching and is much easier to correct.

If visitors' cards are used the usher will hand one to the visitor as he seats him. He may also introduce the newcomer to the pastor.

A quick glance at the family coming up the walk will indicate to an alert worker just which ones will be directed to the Junior church and which to the nursery.

In some churches cough drops are at hand for those who need them suddenly. Sometimes it is the lot

of an usher to take a cup of water to the one who coughs considerably and has apparently vowed "I shall not be moved." When this is done the water should be taken in a cup which can be placed on the floor after use; would you want an usher to hand you one of those pointed cups, especially if you did not drink all the water? Many a victim of a kind but thoughtless usher has had to hold a partially filled cup throughout the service.

A working knowledge of human nature will stand in good stead, for the usher must be prepared to deal with both the temperamental and the petulant. This writer observed a couple get up and walk out of the church when the usher, quite properly, invited them to move from a reserved section. A pastoral call that afternoon brought the response that they had had serious difficulty before leaving home that morning, and this just seemed too much. (They were back in church the following Sunday.)

The usher is not a "pointer" nor a weathervane sweeping his arm over the auditorium. This pastor well remembers the evening when he noted from the platform an elderly usher holding somebody's baby in an unfamiliar fashion and at the same time sweeping a finger over the church directing strangers to seats. That came very close to arousing clerical choler. The brethren must also remember they are not "pushers" or "rushers" but "ushers."

The staff of ushers should be instructed as to the procedure in any possible emergency. For instance, there was the evening when a lady fainted. The manly ushers were ready for the occasion and promptly dragged her out, each usher firmly grasping a shoulder as her heels dug twin furrows in the aisle runner. After discussion we developed a more discreet way of handling this situation if it occurred again.

Usually the ushers recognize a visiting dignitary and will be happy to take a note to the pastor.

If these duties are so evident we must conclude there are good, better and best ways of performing them. Certainly there is needed an unerring discernment as to what should and what should not be done. For

Like Music at the Stilly Hour

*Like music at the stilly hour,
When twilight veils the light of day,
A gentle voice, with winning power,
Allured me from the world away.*

*It made me sad, because I thought
That love undying I could spurn;
It made me glad, because it brought
A loving message in return.*

*Ah, then the Christ my sin revealed,
And bade me cast the barrier down,
And rise to things from eyes concealed,
More lasting than the world's renown.*

*I found the pathway to the cross,
And lo, my blindness passed away,
For radiant sunlight swept across
The darkness that had led astray.*

*'Twas then that Christ, in all His love,
In all His beauty won my soul;—
Now, for the treasures stored above,
I thrust aside the world's control.*

—From the Greek of
the Eastern Church.

Translated by JOHN BROWNLEE, D.D.



example, many a pastor could envy the attention an usher may gain by unwisely opening or closing a window during the service—a congregation is ready to look at anything but the preacher. Again, we are always intrigued by the way seven young people will crowd into a pew built for six, while the pews in front and behind are empty. The trained usher will keep an eye cocked for unusual situations in the congregation, for he knows that the building and, in a sense, the congregation are in his hands. The service itself is in the hands of the pastor. If an imbibing knight of the road wanders in this is the problem of the ushers, not the pastor. Sometimes these "assistant pastors" can help merely by sitting near the stranger.

If ushering is so vital then it is certainly courteous to notify your head usher (not the pastor) when you must be absent. It is expected that the staff will be on hand early (in fact, if they are not early they are not "on time") and give each arrival a friendly greeting. Be at ease with all, both friend and newcomer. Smile—smile easily, naturally, readily.

The sweetest word in any language
(Continued on page 6)

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One day the jubilee trumpet will be heard and the Lord will come again . . . there is every indication that it is near . . . and that knowledge should govern our lives

The Trumpet of Jubilee

By REV. RAYMOND H. BELTON

"Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land" (Lev. 25:9).

IT IS natural and right to have jubilee celebrations. Such occasions should be duly observed and we have warrant from Scripture for their observance. The Israelites were commanded to keep the fiftieth year as a jubilee and were told in what manner it was to be observed. What rejoicing there was throughout the land when the jubilee year was heralded!

Actually, there is nothing in the word to confine its use to the observance of a fiftieth anniversary. "Jubilee" comes from the Hebrew root usually translated "shouting" or "the sounding of a trumpet." It is a time of joyful celebration. Its usual association, however, is with the number fifty, and especially with a fiftieth anniversary celebration.

The jubilee year in Israel, ordained by God, was in a special sense set apart for Him. Significantly it commenced on the Day of Atonement, when offerings were made for the sins of the people. What a picture of our Lord Jesus Christ and of the blessings that have come as a result of His sacrifice for us, made "once for all"! All that the jubilee meant to the Israelites our Saviour means to us; indeed He means much more.

Our Lord proclaimed His jubilee year when He visited His own city of Nazareth. He read the Scriptures from the prophecy of Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind,

to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19). "This day," He added, "is this scripture fulfilled in your ears." He was, in other words, claiming to be the One of whom the prophet had foretold, the Messiah.

Let us notice something of what the keeping of the jubilee meant to those of old.

1. IT WAS A TIME OF REST.

The Lord commanded through Moses: "A jubile shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed. For it is the jubile; it shall be holy unto you" (Lev. 25:11, 12).

It was to be a year of rest—a hallowed year. No unnecessary work was to be performed. It was a year to be characterized by peace and quietness. Lest there be fear that food should run short, the promise was given that there would be ample provision by an increase of the harvest the preceding year. The promise was also given of protection from enemies who might otherwise take advantage of the jubilee year to launch an attack: "Ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety" (verse 18).

Peace, provision and protection—are not all these found in the Lord



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Jesus Christ? When there is readiness to obey Him, other things fall into line.

2. IT WAS A TIME OF LIBERTY.

Under the old economy slavery was permitted, but when the sabbatic year came all slaves were set free. This was also true of the jubilee. What a wise provision was this, excluding the possibility of perpetual slavery and undue hardship. A man in financial difficulties might need to serve as a slave for debt, but he would be buoyed up with the hope that with the coming of the sabbatic year he would automatically be set free.

How this speaks to us of "the glorious liberty of the children of God"! Bound and fettered by sin, we are set free in Christ. Some people regard the Christian life as one of negation and bondage, whereas the true believer knows that it is one of freedom.

3. IT WAS A TIME OF RESTITUTION.

"In the year of this jubile ye shall return every man unto his possession" (verse 13).

Land could only be mortgaged until the jubilee; then it returned to its rightful owner. In this way a man's inheritance was preserved from extinction and could be passed on to his children. Whatever he had lost through misfortune or disaster was given back.

This again speaks of the work of the Lord Jesus Christ, for in Him all (and much more) that was lost through the Fall has been given back.

*"In Him the tribes of Adam boast
More blessings than their fathers
lost."*

4. IT WAS A TIME OF JOY.

There was great rejoicing throughout the land at the time of the observance of the jubilee. Think of the joy of the released slave as he went back to his family and of their joy in receiving him. Imagine the relief of the man who had been forced to mortgage his inheritance as he entered upon it again and started life afresh.

How great is our joy in Christ! What can compare to it? He gives us an abundant cause for joy:

"Ransomed, healed, restored, forgiven,

Who like thee His praise should sing?"

It will readily be seen that the year of jubilee governed the very

life of the people. They lived in the light of its approach and their dealings with one another were modified accordingly. All was valued according to the number of years awaiting the jubilee.

One day the jubilee trumpet will be heard and the Lord will come again, according to His promise. We are to live in the light of that coming and to value material things accordingly.

How near we are to that coming we do not know for certain, but there is every indication that its approach is near. We are exhorted to be ready for it, and it is ours to proclaim the coming of the Lord Jesus Christ. One day the trumpet will sound. Are we ready? If so, what about those who are not? ♦ ♦ ♦

"Will the Ushers Please Come Forward?"

(Continued from page 4)

is one's own name, and if the usher greets those he meets at the door not only with a cheery "Good morning" and a happy smile, but calls them by name, they are sure to be back.

How shall the usher take the worshiper to the pew? To walk too fast increases the temptation to glide into a nearby seat. He may take a glance to be sure they are not "following afar off." However, what is the good-natured usher to do when someone does slip into a convenient seat? It is sure to happen. When this occurs it is well simply to take an appraising glance over the auditorium in his section as though he were there to find vacant seats. This will not take long, particularly near the front.

Since ushering does not involve jujitsu the usher need not take a strangle hold on those he seats and of course will not touch the ladies that he escorts to a pew.

Good ushers will be careful not to seat worshipers during the reading of the Scriptures, during prayer or the rendering of special music. Neither will they seat people near the front after the service has begun. It may take some careful planning, however, to keep those back seats vacant.

The men will anticipate the time for the offering and be properly grouped a bit early just in case the announcements are brief. (Incidentally, brother usher, when receiving the offering do not jerk the plates back as if you had St. Vitus's dance. There is plenty of time; they are listening to the organ!) After the offering they should remain seated at the rear of the auditorium, for their work is never done.

Perhaps a word just for the usher is in order here. Remember you are not a floorwalker and should not roam around more than is necessary. I preached in a church once where people wandered in and out throughout the entire morning service, and the eight deacons who served as ushers walked about from post to post as though the service had not begun! Certainly the staff should maintain quietness and not give the impression they are having their own old home week among themselves.

Good methods, however, will not take the place of good sense. One usher asked a newcomer, "Are you a stranger in the city?" and was told rather tartly, "My grandfather built this church." What did the usher say to that? "It is beautiful. I wish you could see it more often." ♦ ♦ ♦

District Conferences

District and Prayer Conferences of The Christian and Missionary Alliance will be held as listed below with the deputation from the Board of Managers. Please pray for these important gatherings.

New England. Burlington, Vt. September 23-26, Mr. P. B. Christie.

Northeastern. Albany, N. Y., September 9-13, Dr. H. L. Turner.

Eastern. Upper Darby (Philadelphia), Pa., September 16-20, Dr. H. L. Turner.

Western Pennsylvania. Erie, Pa., September 16-19, Rev. L. L. King.

South Atlantic. Portsmouth, Va., September 9-12, Rev. H. E. Nelson.

Southeastern. Birmingham, Ala., September 10-13, Rev. Nathan Bailey.

Southwestern. McAllen, Tex., September 24-27, Rev. H. E. Nelson.

Central. St. Louis, Mo., September 16-19, Rev. H. E. Nelson.

Western. Ottumwa, Ia., September 30-October 3, Rev. L. L. King.

Northwestern. St. Paul, Minn., September 30-October 4, Dr. H. L. Turner.

South Pacific. San Diego (Manhattan Beach), Calif., October 4-8, Rev. H. E. Nelson.

Pacific Northwest. Portland, Oreg., September 30-October 4, Rev. W. F. Smalley.

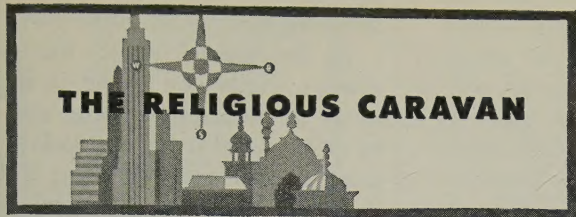
Western Canadian. Edmonton, Alta., September 18-23, Rev. W. F. Smalley.

Eastern and Central Canadian. Glen Rocks Bible Conference, Roseau, Ont., September 17-20, Rev. B. S. King.



Spiritual Laws

The Christian life is not a vague effort after righteousness—an ill-defined, pointless end. Religion is not a disheveled mass of aspiration, prayer and faith. There is no more mystery in religion, as to its processes, than in biology. There is much mystery in biology. We know all but nothing of life yet, nothing of development. There is the same mystery in the spiritual life. But the great lines are the same, as decided, as luminous; and the laws of natural and spiritual are the same, as unerring, as simple.—HENRY DRUMMOND.



DAVID R. ENLOW, Editor

AT HOME

Clergymen alerted to new social security benefits: The Social Security Administration has called the attention of ministers, missionaries and members of religious orders to social security benefits for which they are now eligible in the event of physical disability. More than two-thirds of the nation's ministers of religion are now covered by the social security system as a result of the extension of its benefits by Congress in 1954 under a plan of voluntary participation.

"In God We Trust" added to dollar bills: The Treasury Department announced that the Bureau of Engraving and Printing had begun production of a new series of one-dollar bills bearing the inscription "In God We Trust." The new notes will begin to appear in circulation about October 1. An act of Congress, sponsored by Rep. Charles E. Bennett (D.-Fla.) and signed by President Eisenhower on July 11, 1955, provided that the inscription, which has appeared on coins ever since 1862, shall become part of the design of United States currency as well.

ABROAD

Arab pastor detained by Jordanians: Rev. Shafik Farah, pastor of the Arab Evangelical Episcopal Church, was taken into custody by Jordanian authorities on charges of unreasonable relations with Israel. Mr. Farah, who resides in the Christian town of Ramallah, north of Jerusalem and just inside the Arab territory, was accused of passing information to and coöperating with Israeli authorities.

Dead Sea Scrolls displayed by Israel: Seven Dead Sea scrolls, ancient Biblical manuscripts acquired by Israel, were placed on public display for the first time in a small walk-in vault at the new Hebrew University in Jerusalem. The scrolls were found in 1947 by wandering Bedouin shepherds in a cave near some very old ruins, now called Qumran, in the Judean desert along the western shore of the Dead Sea.

New church established in Norway: The Evangelical Lutheran Church of America is establishing a church in Oslo, Norway, for the 3,000 Americans living there. There has been no American community church in Oslo, although church services have been conducted regularly by an air force chaplain in recent years.

Colombia promises to restore religious liberty: In Colombia the new government has stated that to restore religious liberty it will first study the decrees issued by the former Rojas government with the purpose of framing "a communication that annuls the former edicts and establishes the rights of evangelical minorities in accord with the Constitution and laws." This promise was made by the Ministers of Education, Government and Foreign Relations. They asked that the evangelicals be "patient" and "prudent" while the government makes the study.

PEOPLE

Veteran missionary dies in Hong Kong: Mrs. Etta Femmer Reiton, Missouri-born Protestant missionary who had worked for forty years in Hong Kong and China, died in Hong Kong at the age of seventy. She was the wife of Rev. Albert K. Reiton and belonged to the Peniel Mission, a small group organized at San Francisco in 1886. She was assigned to China in 1913, but was forced to leave there after the Communists seized control in 1949.

Eighty-two years of perfect Sunday school attendance: Miss Jennie C. Powers has completed eighty-two years of perfect Sunday school attendance at Westside Presbyterian Church (U. S. A.), Germantown, Pa. Officials of the church believe it to be an unequalled record. In tribute to her record, the pastor, Rev. Gordon L. Roberts, made her devotion to the church the subject of his sermon and the choir sang her favorite hymns.

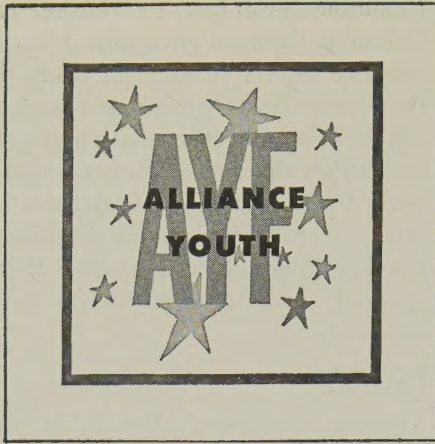
THE PRESS

New Testament translation for Australian aborigines: A translation of the New Testament into Arunda, the language of the Australia aborigine, has been published by the British and Foreign Bible Society. Eighteen years in preparation, the new edition is the work of T. G. Strehlow, reader in linguistics at Adelaide University in North Adelaide, Australia. It is the first completely new translation in Arunda in twenty-five years.

Sale of Bibles favored over free distribution: The United Bible Societies went on record at its fourth World Council meeting in Rio de Janeiro as favoring the sale of Bibles over free distribution. It adopted a report of its Committee on Mass Distribution which said that sale rather than free distribution is "the soundest method of using Bible and Scriptures for evangelistic purposes."

ODDITIES IN THE NEWS

Judge sentences teen-agers to church attendance: Fulton Juvenile Court Judge W. W. Woolfolk ordered four Northside Atlanta, Ga., teen-age girls, accused of terrorizing a schoolmate, placed on probation with the requirement that they attend church and Sunday school regularly. Probation was granted after the girls pleaded for a chance to prove themselves good citizens.



WELDON B. BLACKFORD, Editor

How to recognize

The Voice of the Lord

Third article on Guidance

By GEORGE PARDINGTON

To what may we liken the voice of the Lord? To many earnest Christians who believe in divine guidance this question is perplexing.

The voice of the Lord is not an audible sound to the outer ear. As such it may have come to Abraham, Moses and Elijah; but in the present age the Lord speaks to His children by the Holy Spirit.

There is a spiritual organism corresponding to our physical body with analogous powers and functions. There is a spiritual eating and drinking of the body and blood of Christ.

In like manner there is a spiritual sense of hearing, and upon this inner organ the holy accent of the voice of the Lord falls. Perhaps it is not so much a voice as a touch, a strange, sweet sense of the contact of the Spirit of God with our spirit. Just as one can detect the presence of another in the room when he does not see him, so the believer whose inner spirit is sensitive and responsive knows the Master's voice.

How then can we tell the voice of the Lord from the voice of the enemy? In a word, the difference between the two has to be learned. It is a divine art to distinguish between them. Just as the ear of the musician has to be trained to distinguish between musical notes, so the ear of the believer has to be exercised to discern the voice of the Lord. It is said that an orchestral leader not only can instantly detect

a discord but can also recognize the instrument that makes it. So the disciplined and chastened ear of the believer soon learns to detect the voice of strangers.

In the first place, the voice of the enemy is exciting and produces a spirit of restlessness and rush. The voice of the Lord is quieting and produces a spirit of rest and peace. This is a good test to distinguish between God's voice and Satan's voice.

Even when the Lord's voice is corrective it does not disturb the calm serenity of your communion. At the same time the Lord tells you of your fault He shows you the blood that will wash it away. When He whispers that you have grieved Him He accompanies the message by a sweet sense of His tenderness.

To be chastened by the Lord is in itself a blessing. The accents of the Lord's voice, like those of a mother, are soothing and comforting. The devil fills you with condemnation without revealing the blood of cleansing. He tries to make you see the dark picture of your evil heart but gives you no bright vision of Jesus. The devil stirs you up as a stick does a mud puddle. He harasses your mind and discourages your heart. He fills you with distraction and desperation until you hardly know what to do. On such occasions you need not hesitate for a moment. Turn a deaf ear to the harsh and

exasperating tones of the cruel taskmaster and listen to the soft and soothing accents of your Lord.

In the second place, the enemy always wants you to be in a great hurry in deciding a matter and tries to condemn you for any delay. The Lord always gives you time to think it over and then come to a decision. In the question of guidance the voice of the Lord leads while the voice of the enemy drives; the enemy pushes while the Lord gently impels us. "He led them on safely, so that they feared not." To some extent quickness or slowness of decision may be a matter of temperament, but as a general thing the enemy will try to make you act upon impulses rather than upon settled principles. He will try to make you rush right on and do a thing before you know which is the right course to pursue. The Lord will always give you plenty of time to know His will. Take a year to consider the matter rather than act prematurely.

A man once called at the home of George Müller and declared that he must see him at once about a matter affecting wide interests in the cause of Christ. Mr. Müller was engaged at the time and sent word that he would see the man on the following day. But the stranger protested that he could not wait, that thousands of dollars might be lost before the morrow. In reply Mr. Müller said that if the matter could not wait twenty-four hours he had better not touch it at all. If the matter was of God it would keep that long. The next day at the appointed time the man returned and declared that the whole thing was a snare of the enemy. He was grateful to Mr. Müller for his counsel.

The Lord may have to thumb and screw our lives as a musician does a stringed instrument. When He first speaks we may not recognize His voice, but if we patiently listen with a spirit ready instantly to obey He will teach us the accent of His voice and thus we shall learn to "walk in the Spirit."

The Bulletin Board

Hudson-Mohawk Rally Zone. Wairensburg, N. Y., First Baptist Church. September 2. 2:00 and 6:30 P. M. Speaker, Rev. Earl Freeland; Mrs. Cloyd Hammel, children's worker.



A Day in a District Church

By REV. HOWARD McFARLAND, *Congo*

One hot Sunday we spent the day, as we often do, worshiping with Christians in one of the outlying churches of the district. Our four children accompanied us. Their presence added considerably to our work and that of our hosts, but we felt the effort worthwhile.

After driving as far as we could in our old car we had an hour of uphill hiking. A group of villagers came to meet us, and some of them went down the hill to bring from the car the folding organ and the provisions for the children.

The village was on the hilltop and not a tree had been planted anywhere. The sun beat down mercilessly upon the huts and we thought the scene resembled the South Dakota Bad Lands. Trees hold dampness and keep the walls of the mud huts from drying after rains. For that reason the people prefer not to have them lest their walls soften and crumble.

The church leaders provided us with hot water, clean towels and even a native bed which they covered with our own blankets for the children to rest on. At noontime they served us goat soup with large pieces of meat, which was surprisingly good. They showed their appreciation with gifts: eggs, a rooster, a goat, some plantains, manioc and peanuts.

In the Sunday school and morning service music from the organ amazed the little folk. Their dark eyes opened wide. Their favorite hymn is "All Hail the Power of Jesus' Name." Whatever the language, it is a joy to hear Christians praising

our Lord in this wonderful hymn. In the Communion service they drank from a common cup and the Spirit of God was present to give His blessing. The church in Niali is large, including, as it does, Christians from several smaller nearby villages. They number about three hundred.

In a short visit such as this we cannot possibly get acquainted with everyone or hear all the testimonies, but we rejoice to see the love of Christ and the joy of salvation evident on many faces.

Deep in Cambodian Tribes Country

By REV. C. E. THOMPSON, *Cambodia*

Northeast of the town of Kratie lies a tribes area about half the size of Belgium. Its 35,000 people speak two dialects. Those closer to Kratie are the more numerous Mnong Biet people. There are roads of a sort that penetrate the entire district and we felt greatly pressed to go among them.

Before the trip I had carefully prepared the truck, taking extra gasoline, water, a battery, a spare generator and fuel pump, plus a few extra tire tubes. A set of army tire chains cut down to fit proved useful. With my winch bolted to the front bumper and the house trailer hooked on the rear, we started off.

Army trucks have rutted these dirt roads until they are indescribable. We ground along from one huge mudhole to another, averaging five miles an hour for the first twelve

hours of steady driving. The truck's motor kept heating up and the water boiling over. We stopped at every water hole to fill the radiator and the water cans.

About nightfall the truck dropped into a hole over a yard deep. The hubcaps disappeared and the truck leaned heavily to one side. It was nearly dark and we were out in the "middle of nowhere" in Cambodia's most famous hunting grounds. However, with the help of the winch and the heavy chains, the wheels began to turn, and with a lurch out came the truck. As the trailer hit the hole it almost turned over. Praise the Lord for helping us! Since it was cooler after dark we kept traveling until half past eight, when we set up camp in the deep forest. We heard wild elephants trumpeting in the distance as we ate our evening meal of hot rice and tomato stew. Though almost too weary to sleep, we were thankful for our clean and comfortable trailer!

The next morning, while breakfast was cooking, I preached to several tribesmen who happened by. Then we started again. This time we encountered mountains. Since the road has not been repaired since 1941 you can imagine its washed-out condition. About noon, we came into an army post and to our delight found that the road had been repaired from there on. It was much better after that and we arrived at our destination long before dark. During the two days we traveled one hundred and fifty miles. It seemed

Camping in tribes country, the Thompsons were hospitably received

C. E. THOMPSON





Mr. Thompson explains the gospel to some passers-by

C. E. THOMPSON

like a thousand! As we climbed over the hill into O Raang, we saw a lovely wooded valley surrounded by rolling, grassy hills. Soon we saw our schoolteacher friend, Pat So May. He was waving to us from a new schoolhouse he had just built. He cordially invited us to camp by his house and soon had transferred his only chairs and table to our tent. We know that the Lord has had His hand in the transfer of this friend from Kratie to O Raang. Because he knew us, we were accepted by all.

The next day we looked for a place to build a house and later on a chapel. We finally located a beautiful spot on a sheltered plateau, near a clear stream. We had just decided on this

spot when the governor of Kratie Province, a three-star Cambodian general, and his staff arrived. They were astonished to see us so far interior and we were as surprised to see them. We quickly took the opportunity to speak to these officials of our intention to work in that area. The governor could not grant us permission verbally but he was most cordial, promising that he would help me file a request.

On Sunday I walked two miles over a mountain to a village where I preached in Cambodian. Several ex-soldiers who were present kindly interpreted for me. These people were deeply interested, especially the village chief who was loath to

let us go. We spent the entire morning there.

At the same time Mrs. Thompson held a service near the camp. Her idea originally was to speak to a dozen or so women who had come into the little settlement, but before she knew it nearly all the people in the village were pressed in around her, eagerly listening to the Bible stories she was telling.

What an opportunity! How would you feel if half a hundred such tribes people earnestly urged you to tell them more and begged you to come with them to their village to stay and teach them the way? If you can imagine the tug upon your heart this would bring, you can know how we feel about going to O Raang.



Late Prayer Requests

Word was received on August 14 that Mrs. L. E. Braley, missionary to Cambodia, had been stricken with bulbar polio and had been taken to Manila, Philippine Islands, for treatment.

Continued prayer is necessary for the work in New Guinea. On July 30 a survey party consisting of Messrs. Bromley, Bozeman and Sunday, a Netherlands government officer and seven Kapauku carriers, was attacked as they prepared to camp near the entrance to Pass Valley. It appeared for a time that all would be killed but the Lord restrained the violence and they escaped. Further details will appear next week.

Graduates of the Beirut Bible College, Lebanon, ready for service among their people in Arab countries (see page 16)

G. W. BREADEN



India

Marathi is one of the eleven main languages of India and is spoken by fifty million people. While there are many classics, novels, holy books and books on scientific and technical subjects, etc., there is a dearth of good Christian literature. There are few Bible study or devotional books for pastors or students, little clean reading for young people and children, only one or two outdated and most inadequate books on church history. Several missions are working at producing literature, yet they are so few in the light of the great task. A great need is for Indian authorship, writers in their own language and background. The only limits to our Mission's work in this field are time, strength, personnel and funds.

French West Africa

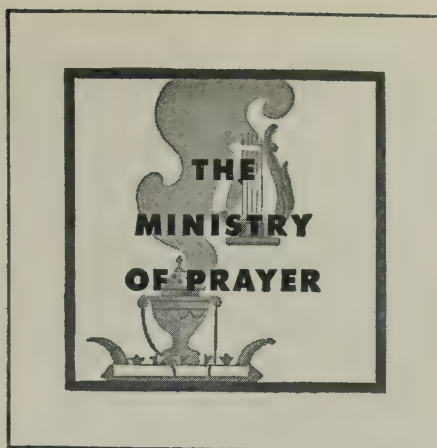
In February three national workers held evangelistic meetings in a new section of the Kissi tribe. There was a hearty response, with 135 accepting Christ. Later a national worker was placed in the chief's town to instruct these young Christians; however, the priest opposed the worker and forced the paramount chief to ask him to withdraw. There is no alternative for the present, so prayer is asked that God will overrule so that the national worker and his family will soon be allowed to return to this area. . . . Several of the missionaries are in ill health. Pray for them. . . . Pray for Panka Dembele, converted while in the French school and later responsible for opening the work among the Bobos. Now a nurse in the employ of the government, he has taken a second wife. For many years this man has been influential for the cause of Christ. This defection, a common one in Africa, could have a serious effect upon the work in that area.

Cabon

The cry for many spiritual leaders for village work calls for workers who will be able to teach the Word of God acceptably. This past year a number of young men from two smaller tribes have taken special interest in the short term school held on the station. These men are coveted as future workers for their people who have had no one to shepherd them. . . . A group of girls who have attended the Mission school for five years and are now of marriageable age are facing the important step of establishing a home. The majority of them have no choice in the matter of whether they should have a Christian husband or a heathen, nor do they have the courage to stand up against the decisions of heathen uncles. Only prayer is able to break through these barriers and grant these young women the joy of a Christian home and family.

Viet Nam

Mr. Ngan, radio technician who has been in the hospital in Saigon for many



weeks, is now back home. The doctors diagnose his case as cancer of the throat and give him about six months to live. He is believing that God will heal him and he has a victorious spirit. There has been some improvement and the swelling has gone down. Pray that the Lord will perform a miracle of healing in his body. . . . The Vietnamese church and the Mission will begin extensive evangelistic campaigns in two areas in Central Viet Nam where they have not been able to work before: from the city of Hué up to the seventeenth parallel, and from Quang Ngai down to Nhatrang, where there are some six hundred populous villages that have not been reached for Christ. Pray that God will grant His Word an abundant entrance into hearts.

Thailand

Boondang is a Christian girl who has labored faithfully for her Saviour in many villages throughout Ubon Province. Now her parents urge her to marry a young man who is not a Christian. She feels strongly that she cannot marry him unless he repents of his sins and accepts Christ. Pray that God will work out His complete and perfect will in her life and that she may have peace of heart and soul as she trusts Him for this problem and for future years. . . . Rev. R. W. Tompkins has been sick for several months with what the doctors say is an infection of the intestines, and weakness and pain are increasing. Pray that God will restore him to that measure of health most glorifying to Him and that he will be able to continue with his language study and witnessing.

Colombia

During July, August and September Bible conventions are held in different parts of the field. Pray for the edification of believers and the salvation of souls. . . . Many believers are suffering due to the economic inflation and also find it difficult to support their pastors. Pray that their faith may grasp the victory in this problem. . . . There is a shortage of workers and those remaining need great strength and wisdom to meet the demands. Pray that

lay workers will be raised up, feeling the burden of the church and the lost, so that the work may go on.

Ecuador

Pray that a vision of the millions going to eternity without Christ might be indelibly impressed upon the believers and that the Bible school might be filled with young men and women called of God to witness to the Lord Jesus Christ and the hope and inheritance God has given the world through Him.

Peru

Pray for the new missionaries who have been studying the Spanish language in Costa Rica. Rev. and Mrs. J. R. Enlow will be stationed in Huánuco, Rev. and Mrs. Samuel Wilson in Trujillo, and Miss Mary Baker in Lima. . . . In September special meetings will be held in the mountain town of Pachas. Prayer is requested that many will accept Christ as their Lord and Saviour and that Christians will be strengthened.

Chile

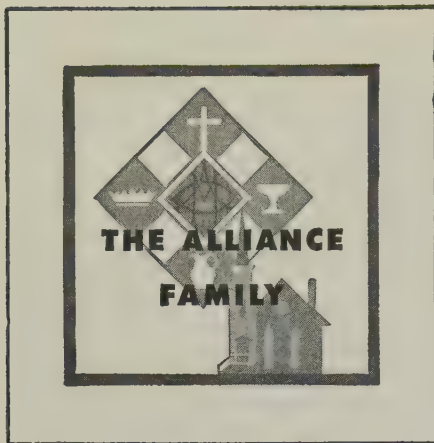
A few months ago a young Roman Catholic priest found the Lord as his Saviour while in the jail in Collipulli. He had been betrayed by a colleague who had influenced him to commit a misdemeanor for which he was subsequently jailed. Feeling an extreme sense of shame, he tried to take his life. While recuperating in the Temuco hospital, he asked that a pastor might visit him. An evangelical missionary who was visiting in the hospital that day was called and took the opportunity to witness to this priest about the love of God in Christ Jesus. Some days later he was transferred to jail where he awaits sentence for the crime committed. In that jail an Alliance pastor conducts a weekly Sunday service. At one of these meetings this young priest made a public confession of his faith in Christ. Since then he has been reading the Word, praying and taking active part in the services each week. Remember to pray for this converted priest, that he will be given grace to stand true and that he may become an influential witness unto the Lord.

Indonesia

Pray for the national church and the problem of self-support. The lack of support by the membership is sorely tempting workers to appeal for help to some other church organization or even to the government. Pray that they will look to Christ alone to supply all their needs. . . . Pray that Dorothy Brant will be granted a permanent visa to replace the temporary one she now holds which expires September 30.

New Guinea

There are still signs of unrest in the Kumopa and Obano districts in the Wissel Lakes area. Pray that God will bring peace and an openness to His Word in these places.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. Raymond N. Stumpf and children, Ronald and Sharon, sailed from Seattle, Wash., on August 1 to return to Japan for their second term. They will be stationed in Hiroshima where they will serve in the Bible school. Mr. Stumpf will take over the chairmanship of the field when Rev. A. Paul McGarvey leaves for furlough.



Mr. and Mrs. Oliver Harris
Ecuador

Mr. and Mrs. Oliver Harris left New York by plane on August 2, going to Ecuador for their first term. They will teach in the school for missionaries' children in Quito. Both are graduates of Nyack Missionary College, where Mr. Harris received the B.S. and Th.B. degrees. Mrs. Harris is the former Miss Jean Rupp, daughter of Rev. Monroe J. Rupp, pastor of the Alliance church in Stratford, Conn. She has her B.S. and M.A. degrees from New York University. Mr. Harris is a member of the C. & M. A. church in Pittsburgh, Pa. They had a pastorate in Whippany, N. J., prior to their appointment to the field.

Rev. and Mrs. M. Kenneth Taylor sailed from New York on August 7 for their first term in Indonesia. Members of the Gospel Tabernacle in Chattanooga, Tenn., they have served for two years in the C. & M. A. church in Charlottesville, Va. Mr. Taylor is a graduate of Nyack Missionary College, and Mrs. Taylor also attended that school. They will be stationed in Bandung, Java, for language study.

On Furlough

Rev. and Mrs. Dellmer R. Smith and children, Ralph, Carl and Linda, arrived in New York on August 6 from French West Africa. They are home on early furlough because of Mrs. Smith's health. They served in the home for missionaries' children at Mamou this term.

Miss Grace Nelson arrived in New York on August 10 from Gabon, having completed her first term. She has been stationed at Ileka, among the Bapounou people.

Marriages

On July 27 *Miss Dorothy Ellenberger*, daughter of Mrs. C. C. Ellenberger, missionary in French West Africa, was united in marriage to *Rev. Howard Emary*, at Kankan, French West Africa. They will be stationed at Telekoro, French Guinea.

The New Generation

To *Mr. and Mrs. Emory E. Ringer, Jr.*, Hollidaysburg, Pa., a daughter, Colleen Ruth, on July 22.

To *Rev. and Mrs. C. C. Hainlen*, Wadena, Minn., a son, Richard Mark, on July 3.

To *Mr. and Mrs. Philip Sorensen*, Glasgow, Mont., a daughter, Linda Jean, on July 29.

With the Lord

On July 22 *Mrs. William Holton*, long-time member of the Alliance church at Youngstown, Ohio, went to be with the Lord at the age of seventy-five. The funeral service was conducted on July 25 by her pastor, Rev. Charles Denhart, and Rev. J. C. Murphy. She is survived by her husband, a daughter and a son.

Record Set for Vacation Bible Schools

At the completion of the vacation Bible school held by the Alliance Tabernacle in Moose Jaw, Sask., Canada, with 940 enrolled, a local paper reported that it was "the largest single-church vacation school ever held in Canada." Held in a city of about 30,000 population, it means that one out of every thirty-three persons in the city attended.

Nearly one thousand persons attended the closing demonstration program, given under the direction of Mrs. A. H. Orthner, superintendent of the school. Watches were given Eileen Zinn and Robin Craig for bringing the most new scholars to the school.

Nearly one hundred teachers and workers staffed the school and two buses and twenty-three "courtesy" cars aided in transportation. Three buildings were used to house the classes.

Many of the children professed salvation, new homes were contacted and new members gained for the Sunday school. The growth of the children's work has necessitated a new building, which is to be constructed soon.



Rev. and Mrs. R. N. Stumpf and family
Japan

Letters

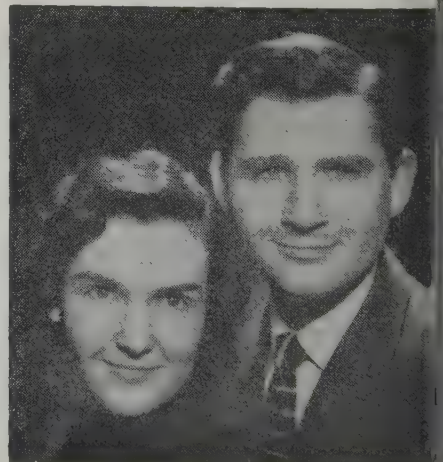
Hymns and the Five-note Scale

In the August 14 issue Mrs. T. J. Andrano, missionary to Laos, writes: "To teach tribesmen our hymns with their ears tuned to a five-note scale is indeed hard."

If it is hard to teach, it must also be hard to learn and understandably so. It would also be hard for us to "carry" a native tune. We must not forget that our hymns are the outward expression of the inner Christian experience in a medium that is familiar and traditional for us. However, the only thing that is absolutely essential is the unchanging and unchangeable Word of God. The suggestion that the traditional hymnology is nonessential may come as a shock, but we do not customarily sing the chants that were familiar to the early Christians. . . . But the differences are in the outward form, not the inner content. The job of the church is to preach the gospel, not to urge natives to absorb an alien culture.

It may be that some gifted missionaries may be able to compose hymns using the five-note scale . . . or some native Christians might sing unto the Lord a new song. B. L. HEIMLICH, Chicago, Ill.

Rev. and Mrs. M. Kenneth Taylor
Indonesia



Sunday

READING—Luke 10:13-24.

TEXT—"Behold, I give unto you power
over all the power of the enemy"
(verse 19).

Christ has conquered our enemies.
He brings them forth to us and bids
us put our feet where He has put His,
and we must not fear to do so. We
must boldly take a stand and we shall
have victory. We must not give place
to the devil. Nothing encourages him
so much as fear, and nothing dwarfs
him and drives him away so quickly as
audacity. If you for a moment acknowl-
edge his power, you give him that
power. . . . If you let the thought or
consciousness of evil into your spirit,
you have lost your purity. If you
reckon" yourself "dead indeed," you
will find that you are "dead indeed."
You recognize him as in your heart,
and he will stay in your heart. If you put
your foot upon his neck and stand in
victory, shouting, "Thanks be to God,
he always causeth us to triumph in
Christ," you shall hold your victorious
ground, and be more than conqueror
through Him who loved you.—A. B.
JMPSON.

Pray for The Island World; Eastern,
South Pacific Districts, Mexico.

Monday

READING—Psalm 25:1-11.

TEXT—"O my God, I trust in thee"
(verse 2).

Does God delay His promises and
let the enemy raise a suspicion against His
faithfulness? Remember it is said, "Pray
and wait." Wait for the coming of
God's own time. His time will come,
and "though it tarry, wait for it; be-
cause it will surely come." Thou art
still alive and shalt yet be a witness to
God's faithfulness. If He was not faith-
ful and true, He could not be God. His
faithfulness is eternal and as sure and
great as Himself, above all our
thoughts. Thou shalt at last the more
gloriously experience it and not be
shamed. Heaven and earth shall pass
away but His Word shall not fail.
Because He "keepeth truth for ever,"
that He promised and shall He not per-
form? Hath He said and will He not
do? Yea, verily, His words are truth
to the end of the world.—BOGATZKY.

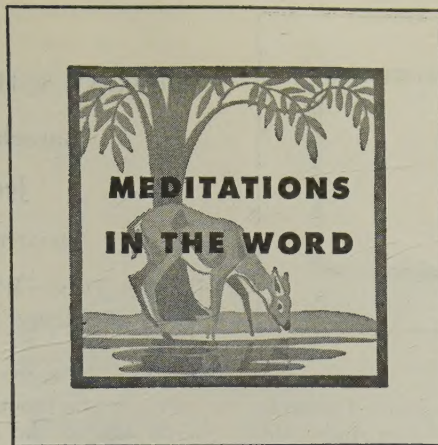
Pray for India; Western Pennsylvania
District, Puerto Rico, Jewish Work.

Tuesday

READING—John 16:20-33.

TEXT—"Be of good cheer; I have over-
come the world" (verse 33).

Shall I be afraid of a world already
conquered? The almighty Victor, with-
out a view of His crown, turns round to
His faint and weary soldiers and bids
them take courage. They are not fight-
ing their way through untried enemies.
The God-Man Mediator knows their
sorrows. He "was in all points tempted."



Compiled by EDITH M. BEYERLE

"Both he [Christ] that sanctifieth and
they [His people] who are sanctified
are all of one [nature]." As the great
Precursor He leads the pilgrim band
saying, "I will show you the way of
life." The way to heaven is consecrated
by His footprints. Every thorn that
wounds them has wounded Him before.
There is one respect, indeed, in which
the identity fails—He was "without sin";
but this recoil of His holy nature from
moral evil gives Him a deeper and
intenser sensibility towards those who
have still corruption within responding
to temptations without.—J. R. MACDUFF.

Pray for Africa; Western, Western
Canadian, Southeastern Districts.

Wednesday

READING—Psalm 23.

TEXT—"He leadeth me" (verse 3).

*I may not always know the way
Wherein God leads my feet;
But this I know, that 'round my path
His love and wisdom meet.
And so I rest content to know
He guides my feet where'er I go.*

*I may not always understand
Just why He sends to me
Some bitter grief, some heavy loss,
But, though I cannot see,
I kneel and whisper through my tears
A prayer for help and know He hears.*
—THE EVANGELICAL CHRISTIAN.

Pray for Indo-China, Thailand; North-
eastern, Eastern and Central Canadian
Districts.

Thursday

READING—1 Timothy 6:1-12.

TEXT—"Godliness with contentment is
great gain" (verse 6).

Happiness is more readily found on
the hard side of life, in the paths of
the trail blazers such as Joseph and
Moses, Columbus and Carey, Luther,
Bunyan and Madam Guyon, Wycliffe
and Wesley, Lincoln and Livingstone.
"David, and all his afflictions" gives us
the hallelujahs, but where is there one
from "Solomon in all his glory"? Fanny
Crosby became blind at the age of six
weeks through a mistake in the treat-

ment of her eyes. Later on, realizing
her handicap, she decided not to worry
but rather to cultivate contentment for
her future happiness. When only eight
years old she wrote:

*"How many blessings I enjoy
That other people don't;
To weep and sigh because I'm blind,
I cannot and I won't."*

—C. H. BRUNNER.

Pray for South America; Southwestern,
Pacific Northwest Districts.

Friday

READING—Isaiah 41:1-7.

TEXT—"They helped every one his
neighbour; and every one said to his
brother, Be of good courage" (verse 6).

Encouragement is a wonderful boon
to anyone, whether it be in the realm
of service or suffering. And that is
true neighborliness where mutual en-
couragement is fostered. How many
hearts are heavy; how many tasks are
left unfinished or cast aside altogether
because the four little words, "Be of
good courage," are never intimated
by word or gesture! And the word
"neighbour," according to the parable
of the Good Samaritan, means anyone
in need. What a happy world it would
be if "Be of good courage" were the
heart attitude of everyone! There would
be fewer suicides chronicled in the
morning papers and fewer bleeding
hearts recorded in God's books! And,
perhaps, there would be more souls
won for Christ and more pilgrims find-
ing the path easier because they were
greeted sincerely with the attitude ex-
pressed by our text.—PAMELI.

Pray for China, Hong Kong; North-
western, New England Districts.

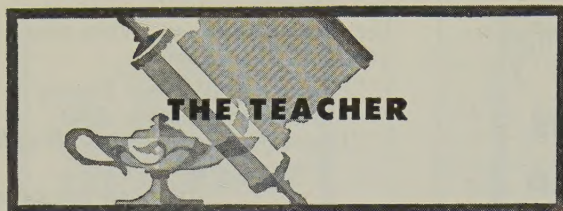
Saturday

READING—1 Thessalonians 5:2-24.

TEXT—"Quench not the Spirit" (verse
19).

A worldly church hinders the con-
version of sinners. By its influence
more and more their eyes become
blinded, and sealed in blindness, to
the value of divine things; eternal
things practically disregarded; the
awful warnings of God's Word and
providence unheard or unheeded, as
was the earthquake when Hannibal and
the Romans fought at Lake Trasimene.
Vain is it to thunder the terrible truths
of God in the ears of the deaf and the
dead; and when the church itself
grieves and quenches the Spirit by
fellowship with evil, what power can
the Lord's people use to give hearing
to the deaf and life to the dead! God
meant to impress men of the world by
the contrast of the unworldliness of His
own people: but, on the whole, the
witness of a separate and sanctified life
is gone, and the witness of the tongue
of fire is gone with it.—CHRIST LIFE.

Pray for Israel, Jordan, Syria; Central,
South Atlantic Districts.



SUNDAY SCHOOL LESSON—September 8, 1957

Baruch: Vocational Dependability

Jeremiah 36:4-8, 22-26, 32

DEVOTIONAL READING—Psalm 19:7-14

GOLDEN TEXT—"Whatsoever ye do, do it heartily, as to the Lord, and not unto men."—COLOSSIANS 3:23.

BACKGROUND AND LESSON ORIENTATION

There is only one chapter in the Bible that is devoted entirely to the problem of a young person. We find him under the pressure of a great temptation. The forty-fifth chapter of Jeremiah pictures Baruch the scribe suffering from the stigma of his association with Jeremiah, the prophet of doom. The lesson portion gives us an indication of the difficulty of Baruch's duties. He had arrived at a point of serious decision—whether to leave the prophet Jeremiah and take some other attractive offer (v. 5) or to stand by and continue to burn with shame and be torn by frustration (v. 3). At this point God intervened with a message of encouragement and warning. Baruch's very life depended upon his loyalty to the prophet. This is the account of a man, human enough to want to quit, who triumphed.

SIMPLIFIED OUTLINE

1. *Baruch Accepts a Commission*—Jeremiah 36:4-8.
2. *The King's Contempt Shown*—Jeremiah 36:22-26.
3. *God's Word Preserved*—Jeremiah 36:32.

KEY WORD ANALYSIS

(1) "Penknife" (v. 23). This modern sounding word is probably more accurate than our use of it today. It was actually a sharp-edged instrument used for shaping and trimming reeds or quills for pens. There is full evidence of a highly developed art of written communication in that day.

(2) "Roll" (v. 32). Jeremiah prob-

ably employed parchment rolls or papyrus. The first was a skin; the latter a reed which grew in the marshy areas. After its preparation it would be rolled on a stick much like a map is today. Each roll constituted a volume or book. They were stored on long shelves made for the purpose. Their preparation was a business. Baruch was a trained scribe.

COMMENTARY ON THE PRINTED TEXT

1. *Baruch Accepts a Commission* (Jer. 36:4-8).

The first mention of Baruch the son of Neriah is found in Jeremiah 32. It is not known exactly when he assumed his office as scribe. When Jeremiah demonstrated his faith in Israel's restoration it was Baruch who effected the title to the property he bought at Anathoth. This identified him as a trained scribe.

The close identification which sprang up between the two men seems to have begun with God's command to write the prophecies. The Scriptures indicate that Jeremiah dictated the messages to the scribe (v. 4). The performance of the scribe required accuracy and concentration.

Because of Jeremiah's inability to convey the message publicly, he sent Baruch to read it in the temple area. Baruch narrowly escaped with his life. He and Jeremiah were hidden by God until the storm blew over (v. 26). Jeremiah showed his confidence in Bar-

uch by letting him bear the responsibility of delivering his message. His obedience to the prophet was complete.

A day of public fasting was chosen as being a time when the people would be assembled in the name of religion. If response to his message were found it would be among those who still went through the form of religion. Both God and His prophet hoped that the message would have some good effect upon the people. Doom was certain because of Jehovah's anger against His people, but perchance some individual would turn his heart toward God. Baruch's loyalty to God's message was evidenced by his courageous act.

2. *The King's Contempt Shown* (Jer. 36:22-26).

The king is pictured enjoying the warm luxury of his winter house. He was informed by the temple princes of the message of Baruch. These same men had given Baruch a patient audience while the message was reread, after which they advised Baruch and Jeremiah to hide from the king's wrath.

When the king heard of the message he sent for the scroll to hear for himself. His contempt for the message was demonstrated by his cutting away each portion as it was read and casting it into the fire. The greatest indictment against the nation's leaders was their brazen silence as they watched their monarch defy God (v. 24). Among them were some brave enough to speak against the rash act, but the king was not deterred.

3. *God's Word Preserved* (Jer. 36:32).

History tells of many attempts to do away with the message of judgment sent from God. The Word did not return void. It accomplished its purpose. It was directed to a desperate situation. Its very rejection was an eloquent testimony that it had hit its mark. The people, the priests, the princes and the monarch had heard what God wanted them to hear. The first roll was destroyed but the messenger who dictated it had it written indelibly on his heart. It was soon reproduced, possibly being the twenty-second chapter of Jeremiah

HELPFUL HINTS FOR LESSON PREPARATION

Present the facts of this lesson as follows: (1) Deal with the historic facts of Judah's religious and moral apostasy. (2) Show Jeremiah as God's man of the hour, the prophet

of Israel's doom. (3) Introduce Baruch as a young man, the victim of the circumstances of his awful age, who met his sorest temptation in a great victory (Jer. 45). Vocational dependability is more important when it is God's call.

Local Conventions

Convening September 1-15

church never loses its momentum as long as it puts missions first. The best cure for internal friction and divisiveness is an awakening to Christ's calling for His people in this age.

Northwestern District

Artine, Mont.	September 1, 2
Bago, Mont.	September 3, 4
Dispell, Mont.	September 5- 8
Manan, Mont.	September 1- 3
Lee, Mont.	September 4, 5
Ra Lake, Minn.	September 1- 4
Robbing, Minn.	September 5- 8
Swesville, Ia.	September 1- 4
Swesville, Ia.	September 5- 8
Thrfeld, Minn.	September 5- 8
ag Lake, Minn.	September 1- 4
ak Rapids, Minn.	September 5- 8
rlm, Mont.	September 9, 10
ys, Mont.	September 11, 12
uitetail, Mont.	September 13-15
ssoula, Mont.	September 8-11
lena, Mont.	September 12-15
mer, Minn.	September 8-11
bbard, Minn.	September 12-15
age, Ia.	September 8-15
son City, Ia.	September 8-15
le, Minn.	September 8-15
ldingford, Minn.	September 8-10
at Croix Falls, Wisc.	September 11-15

South Pacific District

ramento, Calif.	September 8-15
seville, Calif.	September 8-15

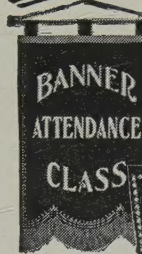
Western District

Tama, Ia.	September 1
Lorimor, Ia.	September 3- 5
Ottumwa, Ia.	September 5- 8
Des Moines, Ia.	
(Highland Hills)	September 3- 5
(East Side)	September 3, 4

Newton, Ia.	September 5- 8
Holdrege, Nebr.	September 9, 10
Arapahoe, Nebr.	September 10, 11
Denver, Colo.	September 11-15
Otho, Ia.	September 9, 10
Boone, Ia. (Midway) ..	September 11-15
Bethel, Ia.	September 12-15

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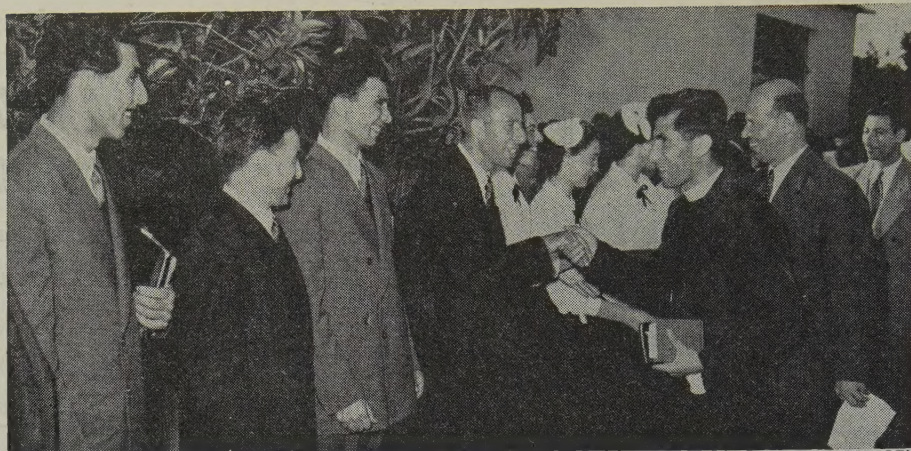
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Graduates of Beirut Bible College receive congratulations

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Twice the school was closed on account of war, the last time in 1947. When it was reopened at Beirut in 1954, it was under independent sponsorship, but in 1955 the sponsors requested The Christian and Missionary Alliance to accept responsibility for the school. At that time there were nineteen students.

At the first graduation exercises of the reopened school nine students received diplomas. Seven of these young people are from Syria, one from Cis-Jordan and one from Trans-Jordan (see page 10).

These recruits are able workers, having engaged in service all their years of study. The days immediately preceding the close of school the entire student body and faculty took part in a city-wide tent campaign. Many people found Christ as their Saviour in these meetings. The spirit of revival pervaded the campus and overflowed into the surrounding streets. The sound of singing filled the city as those who had attended the meetings sang songs and choruses. Anxieties and tensions shrank to insignificance as hearts were lifted in response to the music of courage and faith. Commencement week was a fitting climax for that time of spiritual stirring.

The school has repeatedly witnessed impossible situations yield to prayer. One instance was during a great smallpox epidemic that broke out among the refugees. A camp for people who had been exposed was set up outside the school wall. Many in the camp died, but the Lord kept the school so that classes continued without interruption.

Even as the Cedars of Lebanon graced the temple so these new workers will stand as pillars in the living Church of Christ as we stand back of them.

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